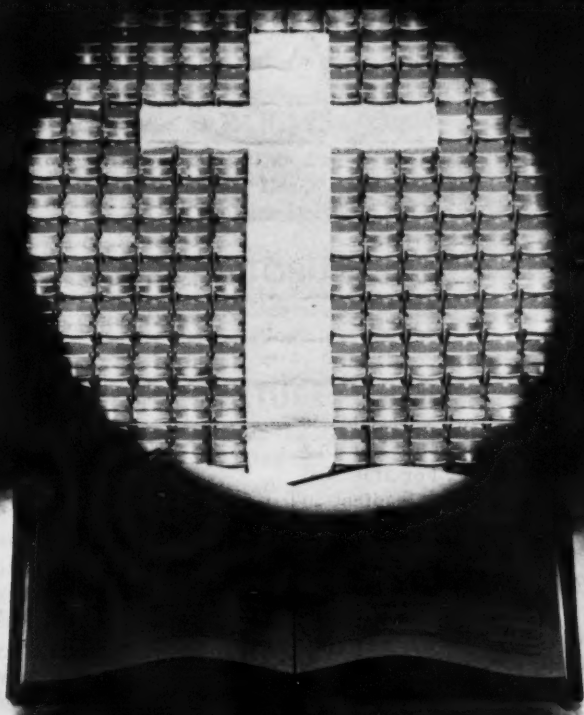


# THE CHRISTIAN

December 4, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



THE CONVENTION IN FOCUS Pictorial Report

# Our High Calling

by Iris L. Ferren

COMMUNION and fellowship with God—this is our high calling, our real vocation. For this God created us in his own image. For this God sent his Son. For this God is ever steadfast in his yearning after us, in his love for us. For this God is ever confronting us, calling us. It is ours to respond. Our response is a way of life, the faith by which we live.

Life lived in response to this high calling has as its focal point periods of time of confrontation by and conversation alone with God. From this focal point we are then able to move into the world expressing our response to the high call in everyday relationships with the world of people and work. Our vocation has both a vertical dimension and a horizontal. Both are essential to completeness.

When the commitments, meetings, obligations, and important trivia of the world of people and work are allowed to take up our waking minutes, we find ourselves spinning wheels, becoming frantic, losing our sense of purpose and direction, exalting our self-sufficiency and importance, forgetting our vocation, unable to fulfill our high calling. When we isolate ourselves too much from the world for mystic communion with God, the focal point becomes self-centered. Real fellowship and communion with God has to have its expression in relation to God's other children.

Jesus exemplified this concept of vocation. For him, moments alone with God were essential. There must have been times when the demands upon him could have crowded out the moments alone with God. Yet at evening, a while before day-break, during the day, regularly at worship and study in the synagogue, he *took time* to be alone with God, to be confronted by God afresh. These

# *A Faith to Live by*

were soul-searching times of listening to God, of growing understanding of God and his purposes for him and the message God would communicate to the world.

These were times of complete surrender of self to God. These were times of refocusing, of gaining assurance and strength. These times were essential in developing a sense of oneness with God. For Jesus these moments were not ends in themselves, not a ritual to be performed. Rather they were the source of his strength, his motivation, his direction and purpose in his life's work. They were a means through which God was able to speak to mankind through Jesus.

Jesus found it just as essential to witness to his faith in his relationships with people. In his eyes, individuals found a new image of themselves. In his way of life people found new insight into God and the way God would have his children live together. Jesus prayed and worked to the end that others would be reconciled to God, would become one with God even as he was one with God.

God, our Father, Creator and Sustainer,  
Forgive our headstrong dash toward success  
on our own terms.

Our exclusion of Thee from the vital center  
of our lives.

Forgive, we pray.

Lead us afresh to our high calling and  
its expression in our world today.

Amen.







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## Hymn of Humility

Sing ye praises to the Lord

O praise His holy name

Raise voices now with one accord

Be glad for Him who came

To teach all men who would be  
great

Himself must first humiliate.

Our God so loved He sent His Son

That we might understand

That holy places might be won

If we but take His hand,

And let Him lead us day by day

Who once in humble manger lay.

In lowly stable He was born

No royal robe had He

Yet king and wise men on that morn

Gave gifts on bended knee

And hallelulias rang above

For here was born the King of Love.

by Lotta Collins

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Box 179, St. Louis 66, Missouri.

# *They Pay Their Way*

## *Sixty Happy, Older People*

*By J. Edward Moseley*

**P**EOPLE, all kinds, including the residents, come and go as they please. Most are pleasant and amiable. Similar interests have brought them together. Some are seated in comfortable chairs, casually chatting about little things which are so important. Others walk slowly across the hall while several wait for the elevator. Occasionally, an older individual climbs the open stairs, probably just to prove that he can do so! The quiet conversation which is so prevalent mixes unobtrusively with soft music.

These happy people typically characterize Kennedy Memorial Christian Home near downtown Martinsville, 30 miles southwest of Indianapolis, the Hoosier capital city. For this Home is people. It exists because of and for

these older persons, a haven of rest and security for those who wish to remain independent, not assign their assets, and live without traditional restraints. Every effort is made to provide necessary care and comfort in this congregate Home within a Christian atmosphere.

This Home is a milestone in the progress of Disciples of Christ toward total benevolence. It operates on a national basis and has drawn its residents from 14 different states.

Opened on November 1, 1957, it marks a step forward from traditional benevolence care to a modern pay-type retirement program for Christian older people. Social security, pensions, and the financial return from trusts and other private properties have enabled many of the aging to

seek more independent living arrangements. This freedom has created an increasing demand for pay-type group housing.

"What a joy to see our circle growing," said W. Dean Mason, 39, the administrator. There are about 60 residents, including ten men, now. A dozen denominations are represented and many of the newer residents are college educated.

"We will probably have all of our available rooms occupied by winter," Mr. Mason reported. This represents remarkable growth in three short years. Expansion of the present facilities and program is already envisioned.

The Kennedy Home does provide pay-type care and the means of independent living. But the administration and the competent staff of 18 persons are constantly guided by the life-care philosophy of The National Benevolent Association of the Christian Churches (Disciples of Christ), St. Louis, Mo., which owns and operates the Home. There is thus a real sense of Christian responsibility for the well-being of all the residents beyond any mere legal requirements.

The conversion of this former health resort hotel into a pay-type Christian home for the aging was made possible by the gift of the \$750,000 property and furnishings from the Charles S. Kennedy Foundation and Mr. and Mrs. Walter A. Kennedy of Martinsville. The early opening in 1957 was made possible by a loan from the National Benevo-



**EDWARD MITTMAN**, one of the residents at Kennedy Memorial Christian Home, leads a world affairs discussion for home guests.

lent Association. This loan has since been repaid.

In addition to a minimum entrance gift of \$3,000 per person, or \$4,500 per couple, there is a monthly service charge. This amounts to \$160.00 per person or \$250.00 for a husband and wife. It covers the cost of room, board, and minor hospital care. Leslie G. Heuston has pointed out in a preliminary NBA study, *Housing Older People*, that these modest departures from strictly benevolence care of the aging parallel programs being developed simultaneously by other religious bodies to meet the increasing needs of financially independent older people.

Entrance gifts totaling \$129,000 made possible the repayment of the original loan from NBA and necessary improvements. Additional entrance gifts to the Home's capital fund will later pay for more improvements. No support is solicited from the churches.

Like all NBA homes, the Kennedy Memorial Christian Home is incorporated. Since July 1, 1960, the chairman of the board of directors has been Shirley (Mrs. Beauford A.) Norris, of Indianapolis, wife of the president of the Christian Theological Seminary. She is one of two women capably serving as chairmen of NBA home boards. She succeeded Gerald L. Miller, Jacksonville, Ill., minister, who worked closely with Mr. Mason in establishing initial policies and operating procedures.

The Home Council represents self-expression by Kennedy's residents to contribute through democratic procedures and worthwhile suggestions to the operation of the Home. The Council has been a real asset in keeping morale of the Home at a high level.

Each quarter the family elects three members to the Home Council for six-month terms. The Council has six members at any given time; a chairman and secretary are chosen by the members every three months. This



**W. DEAN MASON, administrator of Kennedy Memorial Christian Home, talks with Mrs. Josephine Robinson, one of the guests at the Home**

group meets monthly with the administrator. There are standing committees. One handles matters concerning the library and its use. Another is responsible for editing and mimeographing the monthly family paper, the *Kennedy Courier*, which began in 1958. Receptions are planned and conducted occasionally for new residents, birthday parties are enjoyed each month, and an annual picnic is held.

The council gives much consideration to suggestions from residents on how operation of the Home might be improved. A number have been incorporated into daily procedures. These have included handling of the mail, providing late-night snacks, making extra comforts available for hospital patients (a trained nurse, now on duty, resides in the Home), daily announcements of events in the Home and community, and arranging for the in-Home registration of voters.

Residents of the Kennedy Home are engaging regularly in several distinctive and useful activities, as follows:

1. One of these is learning to play the new Lowrey Lincolnwood electric organ. Since dedication of the instrument last November, the Indianapolis Conservatory of Music has provided

a weekly two-hour class of instruction at no cost to residents or the Home. The instructor is Jack L. Reed. Several residents, including one 83 years old, who have never taken organ lessons before, have practiced faithfully and made excellent progress. They thus help to prove that one's ability to learn is not lessened with advanced age.

2. A tri-weekly discussion of current world affairs. This is conducted by Edward Mittman, who reads widely in Christian literature. He reads headlines and feature news reports from the newspapers. The group, which usually numbers about ten to a dozen persons, takes an hour to discuss the headlines and Mr. Mittman's interpretation of them. The library of the Home provides numerous current magazines, secular and religious, as well as a variety of newspapers and an increasing number of books for background reading. This group thus seeks to look beyond local horizons and become better acquainted with people and problems in other places and cultures.

3. Another group meets once a week to study the Bible. Miss Emily McAdams taught the lessons for some time. The present instructor is Mrs. Josephine Robinson. Fifteen to twenty

(Continued on page 21.)

# Editorials

## The American Board

THE American Board of Commissioners for Foreign Missions is known to its own constituents simply as "The American Board." This fall marks its 150th anniversary. It was organized by the Congregational Churches. In 1931 it became the foreign mission arm of the Congregational Christian Churches, with the merger of the two bodies. Soon it will be involved in closer merger with the mission work of the Evangelical and Reformed Churches (also a unity of two churches) as a result of the formation of the United Church of Christ by the two bodies.

It is quite fitting that all American churches note the long and noble history of the American Board. This organization pointed the way for all of us. It was 39 years later, for example, before our Restorationists gave any attention to the spread of the gospel abroad. The Baptists followed the lead of the American Board quite early, taking over the support of Adoniram Judson in India, who had started thence as a Congregationalist.

The American Board grew out of "the haystack meeting" of a group of Williams College students. Did any group ever while away the time more profitably, waiting for a rainstorm to stop, than did these boys? Gordon Hall, from Tolland, Mass., was one of those boys. While we administered to the Tolland church as a student, a stone was placed near the church, honoring him on the 150th anniversary of his birth. He was the first missionary to Bombay, India, and died there.

The Board was formally organized in the home of the Rev. Mr. Noah Porter at Farmington, Connecticut, September 5, 1810. A plaque was unveiled there, a few weeks ago, by our friends, Mrs. Douglas Horton, president of The American Board, and Alfred Carleton, executive vice-president.

It is easy to forget debts of gratitude. We have often wondered how long the churches in America would have waited if it hadn't rained the day those boys went for a walk near Williamstown, Mass. Or, if they had not gone on to Andover Seminary and met a certain professor, would the dream have faded? If an organizational mind like Samuel J. Mills had not been a part of the group, would the church have had to wait another generation?

Today we rejoice with the Congregationalists in their rich missionary history. They have contributed much to us, especially through the Kennedy School of Missions in Hartford, Conn. There is a mission for all of us today.

## The Church Is the People

TO CHILDREN and to adults who don't care to develop their religious concepts beyond the level of childhood, the building in which we meet is the church. It is proper to use the word only if we remember that we mean "the church house," or "the place where the church assembles."

To Rome, the hierarchy is the church. It consists of the pope and the bishops. People come to the church, to the hierarchy, for instruction and blessing, for confession and assurance. The parish priest interprets what the church has to say, and acts on behalf of the church.

Recently, we were interested in reading the following statement: "The church is the people, and consequently the people must be aware of all events concerning church life." It did not appear in a Baptist or Congregational paper but in *American Review of Eastern Orthodoxy*. This was a quotation attributed to the Ecumenical Patriarch Athenagoras of Istanbul, who went on to say that he is "against the prevailing tendency of avoiding publicity of some events which are unfavorable to the church."

The incident is related here for two reasons. First, it renews our belief that the church is a group of "called-out people." The church is not "it" or even "they." The church is us. This does not mean all of us except the ministers. It means all of us together.

Second, this news item reminds us of another point of contact and possible fellowship with a group of Christians quite different in history, practice and doctrine than we. If we share this concept of the nature of the church we should exploit it as a sign of our oneness in Jesus Christ.

Many of our people and many Eastern Orthodox will go right along, content in their own insights and oblivious of one another. Others will feel that no point is too small and no effort is too great where the unity of the people, the church, is concerned.



"It's great . . .

a woman running the manse and  
another one running the church"

## Woman Driver

by G. Curtis Jones

MUCH is being said these days about full citizenship for all Americans. Perhaps it is time to consider full membership for all Christians. The segregation of the sexes in most churches is as obvious as the segregation of races in most communities.

How well I remember the church of my boyhood. The auditorium was long and rectangular (it could not be called a sanctuary) and was divided by a low wainscoted wall which drowsy worshipers often used as a resting rail for their elbows and sometimes their heads. Also it literally divided the church into male and female congregations. In those days it required real courage to take a date to that wonderful country church.

While Disciple churches have greatly improved their physical facilities, they have not always demonstrated a growing philosophy and practice of churchmanship.

### WOMEN IN TODAY'S WORLD

Ours is not a man's world. It's everyone's world! Women are rapidly assuming leadership in many positions formerly relegated exclusively to men, yet while women are free to pursue

*Dr. Jones is pastor of Union Avenue Christian Church, St. Louis.*

professions and vocations in competition with men, for the most part they still suffer discrimination in salaries and privileges.

A study of "womanpower" by the National Manpower Council, Columbia University, revealed many interesting facts. For instance, since 1947 women have accounted for the great acceleration in employment. More than twenty-eight million women are currently employed in America and within fifteen years the number might well exceed thirty-three million. Interestingly enough, approximately half of the women who work are married and over forty years of age. We are advised that American women hold 5 per cent of professional jobs; they comprise 10 per cent of managers and proprietors in banking and finance; and 5 per cent of industrial managers are women. Over 30 per cent of newspaper reporters and editors are feminine.

Marthann H. Voss furnishes us with these impressive statistics about today's woman:

"She owns 70 per cent of this country's wealth.

"She owns 40 per cent of all real estate.

"She possesses 50 per cent of the stock in industrial corporations.

"She is beneficiary of 80 per cent of all life insurance.

"She spends about 85 per cent of family income; suggests what should be done with the remaining 15 per cent.

"She is principally responsible for our youth education.

"She has 92 labor-saving devices—which help her have more time than any previous generation.

"She makes up 65 per cent of church members and attenders."

There are at least seventeen women in the United States Congress, some three hundred forty-seven in State and Territorial Legislatures, not to mention the ruling female monarchs of the world. Women are successfully leading corporations, colleges, and community programs.

### WOMEN IN THE CHURCH

Whereas women have rightfully gained recognition throughout Christendom and their organizations are impressive and effective, not every congregation

1. See "Stewardship Facts, 1958-59," Arthur O. Rinden, Editor. Department of Stewardship and Benevolence, National Council of Churches of Christ in the U. S. A., 257 Fourth Avenue, New York 10, New York, p. 52.



utilizes the leadership potential represented in the women. The Church is one of the few communities left where patriarchal rule is still practiced. Many Protestant churches do not even have deaconesses. Women are permitted to prepare the meals, clean the building, raise money for missions, run the Sunday church school, but all too often are denied the privilege of evaluating programs and determining policies.

Every minister remembers his "maiden" parish, for more reasons than one. A vivid recollection of our first church was the treasurer—an efficient and dedicated woman. Indeed she was an excellent financier. Most church treasurers have to be!

When in India, I was greatly impressed to see women serving as elders at the Lord's Table. I shall long remember the day I preached in Takhatpur. When time came for communion, a man and a woman respectively offered prayers for the bread and for the cup. To me, it was natural and beautiful that male and female should grace the table of the Lord in celebrating the family meal of the church.

Is churchmanship a matter of sex?

Is the Communion table a male altar?

#### WOMAN CHAIRMAN OF THE BOARD

Union Avenue now has, for the first time in its history, a woman as chairman of the official board. Mrs. Carl F. Gast was elected to succeed the late and beloved Claude L. Welch. Mrs. Gast is a remarkable person, a graduate of the University of Missouri School of Journalism, where she was elected to Kappa Tau Alpha (this corresponds to Phi Beta Kappa in liberal arts).

She recently received a citation from the Young Women's Christian Association—one of seven St. Louis women so honored for distinguished service. Her fine citizenship and service

records were acknowledged by the White House.

Mrs. Gast is partner and office manager of the Carl F. Gast Company, an excellent executive, a lovable and dedicated person.

In our church there are approximately two hundred members of the official board. Administering the program and directing the personnel of twelve functional departments and their committees is a heavy responsibility. However, this by no means defines all of her official portfolio.

To be sure there are some disadvantages in having a woman chairman of the board. Quite obviously it minimizes ordinary church politics. It discourages the minister and others from "cornering" the chairman! It precludes irregular meetings at odd times and places. Car conferences and golf course decisions are not as popular. The work of the church has to be conducted in more formal surroundings.

Moreover it's great having a woman running the manse and another one running the church!

**"If your budget is tight  
try gifts from the heart"**

## A Heart-Giving Christmas

**by Kathryn M. Wilson**

**I**S YOUR budget slim this year? Are you having to pinch, and pinch hard? Christmas just ahead, and a mile-long list? Of course you want to give, especially to loved ones, special friends, and good neighbors. Consider then, in the spirit of a true and blessed Christmas, some gifts from the heart!

Very special are the gifts of service, lovingly given. On a Christmas card with your warm greetings, offer to baby-sit for a busy mother for a certain number of hours spread through the coming year. This is a jewel above price to a harassed mother! A baked-to-order cake for a special occasion to be named by the recipient is indeed a welcome gift, too. To a person who is not well, your service to prepare complete meals at times most needed, is really a blessing. Or what about laundry service for a week when a friend is having a baby or taking a vacation? If you can sew, why not offer to make a dress for a child? Or new cur-

tains or drapes for someone's new home? These gifts from the heart are priceless. Try them! Offer them in writing on the Christmas card you send.

Fruits of your labor: Wouldn't several jars of your special jam or jelly, or relish, or fruit, wrapped and tied, be worth its weight in gold? Or a fruitcake, or a box of special homemade candy, or a jar of cookies. Not even modern mixes have captured the special goodness of homemade baking. Are you a talented home gardener? What about a plant in an attractive pot, to give as a token of your love at Christmas time?

So if your budget is tight, (and even if it isn't), try these gifts from the heart. Perhaps you can think of other services, or homemade gifts, you can give. These are the offerings of love, and without price. A true Christmas spirit will invade both you and the receiver of your gift, unmarred by glitter and pretense.



**Third Assembly Scheduled  
In New Delhi, Nov. 18-Dec. 6, 1961**

## Sub-Themes for Council Assembly Told

GENEVA—The World Council of Churches here announced that "Witness," "Service," and "Unity" will be the sub-themes of its Third Assembly at New Delhi, India, Nov. 18-Dec. 6, 1961. The assembly's main theme is: "Jesus Christ—the Light of the World."

Under the three sub-themes churchmen from around the world will focus their attention on taking the Christian message to those outside the Church, on Christian responsibility to society, and on unity among the churches.

Assembly actions on these sub-themes are expected to set the tone and direction for conversations within the ecumenical movement until the Fourth Assembly in 1967.

Participants at the New Delhi meeting will be limited to about 1,000 of whom 625 will be officially appointed delegates of the WCC's 178 member Protestant, Anglican, Orthodox and Old Catholic Churches in more than 50 countries.

The remainder of the participants will include invited advisers, youth leaders, fraternal delegates from na-

tional Christian councils and other world Christian bodies, observers and special guests. Among the observers will be representatives of the Roman Catholic and Russian Orthodox Churches.

Previous assemblies were held in Evanston, Ill. (1954), and at Amsterdam, the Netherlands, where the WCC was constituted officially in 1948.

The Council's 178 member churches represent approximately 70 per cent of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world.

The Assembly will also elect a presidium of six church leaders representing various confessions and will also name a new Central Committee—the 90 member policy group which meets annually between Assemblies.

A major event of the opening sessions will be actions designed to integrate the World Council and the International Missionary Council which are now working in "association." Church leaders have predicted that the integration of the work of these two bodies will be one of the most significant and far-reaching of Assembly actions.

## Puerto Rican Governor Holding No Grudges Against the Bishops

SAN JUAN, PUERTO RICO—Governor Luis Munoz Marin pledged after his re-election that he would hold no grudges against the Roman Church despite the fact that three of the island's bishops had told Catholics not to vote for him because of his party's "anti-Catholic" philosophy.

The Governor's Popular Democratic Party won an overwhelming victory, losing only one of the island's 83 precincts. The net result was another four years for an administration that has already been in power for 12 years.

Pledging no hard feelings, Governor Munoz Marin said, "I will continue to be the constitutional Governor of all the Puerto Ricans, whatever may be their party or their Church, as should be done in a good democracy like the Puerto Rican democracy."

## 3 Other Ministers Were Elected Nov. 8

### Disciples Congressman Elected for Third Term

WASHINGTON, D. C.—Rep. Merwin Coad, a Democrat from Iowa, was one of four Protestant clergymen elected to the 87th Congress.

A Disciple, Mr. Coad was elected to his third term in spite of an Iowa landslide defeating other candidates of his party.

The former Boone, Iowa, pastor won a Congressional seat by 200 votes in 1956 and was re-elected by a record majority in 1958, again carrying his district although it went strongly Republican in other races.

Among other clergymen to be elected was Rep. Walter H. Moeller, a Missouri-Synod Lutheran pastor and an Ohio Democrat. He was elected to his second term. He was pastor of Emmanuel Lutheran Church, Lancaster, Ohio, when he won an upset victory in 1958.

The other two clergymen who have won Congressional seats are: Rep. Adam Clayton Powell, Jr., who was elected to his 10th term; and Henry C. Schedeberg, pastor of the Plymouth Congregational Church, Burlington, Wis., who was elected as a Republican in the 1st Congressional district of the state.

## UN Flag Presentation



—RNS

A UNITED NATIONS FLAG, borne by an American girl, is presented to Washington Cathedral (Episcopal) on behalf of the Young Women's Christian Association of the U. S. at a national service opening the international YWCA World Fellowship observance in this country. Kneeling is an international group representing Sweden, Ghana, Japan and Mexico.

## Conflicting Reports

### Free Cuban Churches

ATLANTA, GA.—Churches of all denominations in Cuba are "wide open and hold all the services they have ever held," a Southern Baptist mission official said in a statement to the denomination's Home Mission Board headquarters here.

"We have not been persecuted nor has anyone else as far as I know," said Herbert Caudill of Havana, director of the board's activities on the western half of Cuba.

Meanwhile it was announced by the Church of the Nazarene that missionaries of that church body are being withdrawn due to the political situation.

## NEWS IN BRIEF

### Voting for Merger

DES MOINES, IOWA—Dr. Fred Hoskins of New York, minister of the Congregational Christian Churches' General Council, reported at the denomination's Mid-West regional meeting here that an overwhelming majority of local Congregational churches are voting to become a part of the United Church of Christ. Of 210 Congregational churches which have thus far acted on the United Church's constitution, he said, 182 have approved the document. This is 87.5 per cent of those voting—a far larger proportion than the two-thirds majority required for adoption of the constitution.

### To Help Waldensians

DUESSELDORF, GERMANY—West German Protestants here have founded an organization for the support of the Waldensian Church, the largest non-Catholic body in Italy and oldest Protestant group in the world. The organization calls itself "Circle of Friends of the Waldensian Church." Its program not only provides for material relief measures, but also for the establishment of personal contacts and individual aid.

### Church Parking Taxable

NEW CASTLE, PA.—City Solicitor Marjorie A. Young has ruled that all church parking lots must be placed on the 1961 tax rolls. In a written opinion to the City Council, she cited a Pennsylvania Supreme Court decision which declared a parking lot on church property adjacent to a church was "not an actual place of religious worship" and therefore could not be tax exempt.

### Most Critical Period

NYBORG, DENMARK—Because of the "breathtaking tempo" of world change, Christianity faces one of its most critical periods, Dr. Hanns Lilje, presiding bishop of the United Evangelical Lutheran Church in Germany (VELKD), warned here. Addressing the Second Conference of European Churches, Bishop Lilje asked whether, under present conditions, Christianity was not exposed to a "drying-up process,"

Citing the formation of numerous new independent states, the rapidly increasing growth of the human race, expanding scientific knowledge and a "revolution" in the modern view of life, he said these laid special responsibilities upon the church.

### Weatherhead Retires

LONDON—Dr. Leslie D. Weatherhead preached his last sermon as pastor of famed City Temple here before a congregation of 3,000 persons. The 66-year-old Methodist churchman, often called the "best-known religious writer in the English-speaking world," retired from the pastorate after 23 years of service. He has been succeeded by Dr. A. Leonard Griffith of Chalmers United Church in Ottawa, Canada. Another 1,000 persons heard Dr. Weatherhead over a closed television circuit in the church hall, and others listened to him over loudspeakers in other church rooms.

### Refuses B.S. Degree

BELFAST, NORTH IRELAND—In the first case of its kind at Queen's University here, a young student, who is a member of the Church of the Brethren, refused on religious grounds to accept the Bachelor of Science degree for which he qualified. Matthew White, from the city of Londonderry, refused to abide by the mandatory requirement that in order to graduate students must become a member of the Convocation, the university's association of graduates. He based his objection on the Scriptural injunction, "Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14 KJV.)

### Will Study Unity

ITHACA, N. Y.—A \$10,000 Cornell University study of the movement toward unity within the Christian church has been launched here under the direction of a Protestant minister and a Catholic priest on the university staff. Entitled "The Ecumenical Movement: The Search for Unity in Christendom," the two-year study, in which leading Protestant and Catholic theologians are participating, will examine the movement from Protestant, Catholic, Eastern Orthodox and Jewish

viewpoints. Directing the project are Ewell J. Reagin, a Presbyterian, who is associate director of Cornell United Religious Work, the university's division of religious affairs, and Richard T. Tormey, associate Catholic chaplain.

### Church-State Problems

NORTH ATTLEBORO, MASS.—Churches were called on here by the general secretary of the Massachusetts Council of Churches, to strive constructively together after the presidential election to find "workable answers" to the problem of Church-State relationships. Dr. Forrest L. Knapp, addressing a regional Episcopal men's gathering, said several major issues need attention. Among these he listed: "1) Do we believe in religious freedom for everyone, whatever his religion, or irreligion? 2) Should a church have any different treatment by the government from that given to any other institution in the community? 3) What should be the relationship between the Church as an institution and the State as an institution? 4) Should religion and religious influence be completely excluded from the circles of government?"

### Chaplain Carpenter Honored

WASHINGTON, D. C.—Chaplain (Col.) Charles I. Carpenter (Methodist), the first Chief of Air Force Chaplains, who retired from military service November 30, was honored here at the annual conference of Air Force Command chaplains. General Thomas D. White, chief of staff of the Air Force, presented Chaplain Carpenter with four bound volumes containing testimonial letters from high government officials, general officers of the line, and church leaders from nearly every denomination. The letters paid tribute to him for his record of leadership in organizing the separate Air Force chaplaincy and serving as its first chief from 1949 to 1958. Since that time he has been serving as Protestant Chaplain at the U.S. Air Force Academy, Colorado Springs.

### Prominent Layman Elected

NEW YORK—Charles S. Thomas of Los Angeles, who was Secretary of the Navy from 1954 to 1957, has been elected a vice-president of the American Bible Society's board of managers. President of Trans World Airlines from 1958 until his retirement this year, Mr. Thomas has been a member of the Society's board since 1959 and has served on its committee for national distribution of the Scriptures.

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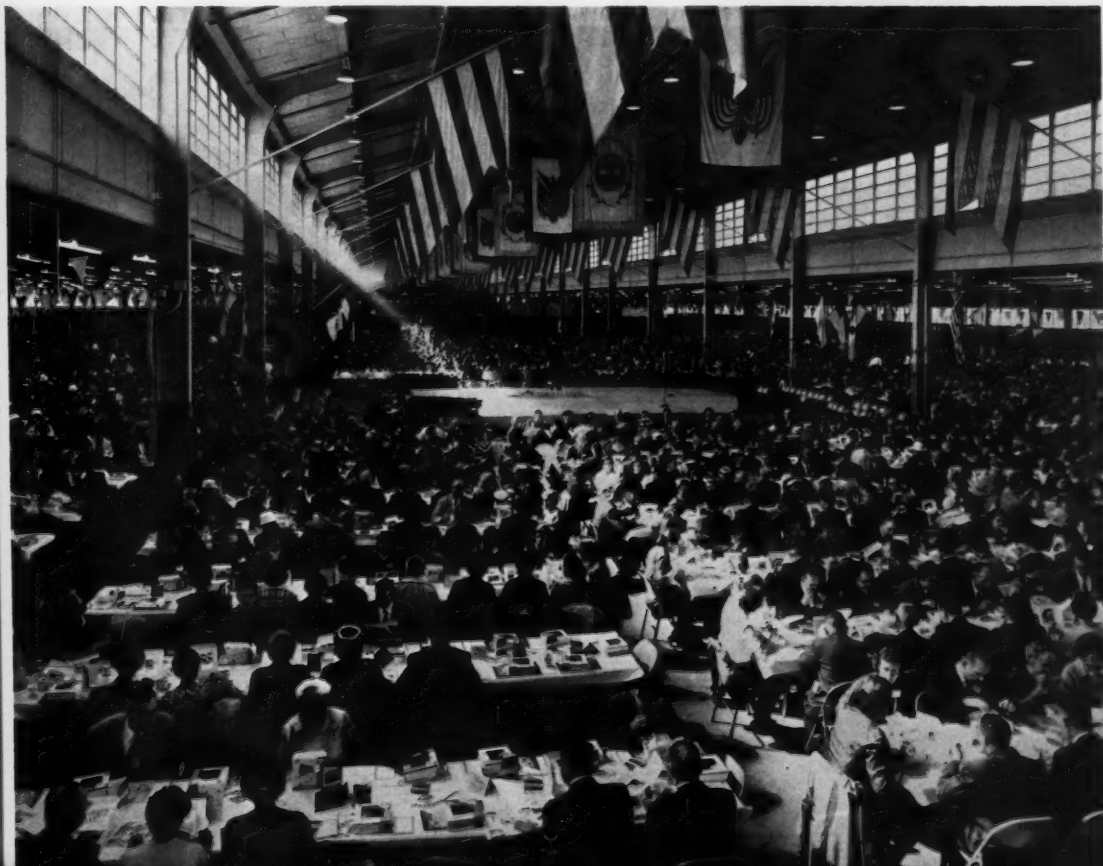






# Convention News in Focus

"THE FEEDING OF THE 5,000," the 40th anniversary festival luncheon presented by The United Christian Missionary Society on the third day of the Convention Assembly took those who participated on "Flight 222" on a whirlwind imaginary trip to mission areas. Host for the flight was Don West, executive secretary for the Department of East Asia of the United Society's Division of World Mission. An important feature was the presentation of the National Merit of Honor to Missionary (retired) Malcolm Norment (left in smaller photo) from Dr. Juan Plate, Paraguayan Ambassador to the United States, on behalf of the government of Paraguay. The citation was given for his efforts in starting the first Protestant school in Paraguay.



## CONVENTION NEWS IN FOCUS



**A RECORD 10,158** registration total and good attendance at most sessions indicated great interest in the assembly of the International Convention. The registration total topped 9,600 before the first session was held. Here conventioners are shown in the busy registration area.



**RESPONDING TO A RESOLUTION** at the 1957 International Convention assembly in Cleveland, The United Christian Missionary Society reported progress in a program of assisting churches and ministers confronted by population change in racial and ethnic character. In the first morning session of the Louisville assembly representatives of "churches in transition" were present from Jackson Boulevard Church, Chicago; Michigan Park Church, Washington, D. C.; Monroe Street Church, Los Angeles; Christian Community Church, Markham, Ill.; and Peoples Christian Temple, Indianapolis.

**THE ANNUAL OREON E. SCOTT Ministers' Breakfast** featured Dr. Carlyle Marney, pastor of Myers Park Baptist Church, Charlotte, N. C. (center, insert), as speaker. One thousand four hundred ministers attended. Dr. Marney is shown with William Martin Smith of the Pension Fund (left) and John Barclay, pastor of Central Church, Austin, Texas.





ESTIMATES RANGING FROM 11,000 to 13,400 described attendance at the Convention Communion Service on the Sunday afternoon during the assembly. In all probability the assembled worshipers numbered close to 12,000. Ora Spaid, reporter for the Louisville "Courier-Journal" began his story with this lead: "Freedom Hall became an Upper Room yesterday."

THE ASSEMBLY AT LOUISVILLE was not lacking in drama. Transylvania students (from left) Sue Quisenberry, Ellen Barber, Rose Maloney and Brenda McKnight were among the participants in the Oct. 24 evening drama, "The Crier Calls." The presentation was directed by Edwin Hansen.



AN AFTERNOON PROGRAM Oct. 25 featured a "sermon with historical interludes." George Florence, minister of Olive Branch Christian Church, depicting Horace Bushnell, speaks following Howard Anderson (right), minister of First Christian Church, Bloomington, Ind.

# BANANA WAR



*Eileen M. Hasse*

AND what do you want?" Cass Williams peered over his glasses at his small son, Corky, beside the cash register in his general store. Corky always wanted something.

"A nickel, Pop. Please! Nickie Johnson's dad has bananas for a nickel a pound and I—"

"Nickie Johnson, eh? A nickel a pound! Why, Ollie Johnson, that old skinflint, is trying to undersell me again!"

Cass rumbled his red hair that had grayed all too soon just because of his competitor Ollie Johnson and his fancy selling gags.

"And you!" he bellowed at his son. "You keep away from that Johnson kid." Cass trembled and reached for the display sign that read, "Bananas 6 cents a pound."

"Casper Williams!" Meg's dark eyes softened to chocolate creams. She had a special way of melting Cass right down to jelly. "Ollie isn't a bad sort. Nick is a nice playmate for Corky."

"But he marked his bananas down again! He'll drive me out

of business underselling me."

"It's a small town, Cass, but there is room for your grocery store and Ollie's."

"Nonsense!" Cass pasted a neat 5 over the 6 on the banana sign and placed it on the counter. "I'm going right over to Ollie Johnson's and tell him! If he wants war he'll get it."

"A banana war! Did you ever hear of a banana war?" Meg said to Corky, but when she turned he was gone. Through the plate glass window she could see Corky gazing sadly across the street where Nickie stood beckoning.

"Care for the store for just a minute, Meg," Cass said through his teeth. Untying his white apron and smacking his old felt hat on his head, he strode to meet his foe, Ollie Johnson.

"What in tarnation?" he began the minute he laid eyes on Ollie behind his cooky counter. "Wage a banana war, will you?" He pounded the counter. "Ollie, I'm warning you! First it was coffee! Then it was giving away those infernal trinkets and now you want to beat me with bana-

nas! One of us will be run out of business. That will be you!" Cass met Ollie's steady gaze and hated him for not blowing up.

"Are you through, Cass?" Ollie asked. "I think Irene has the coffee pot on. Talk is better over a coffee cup."

"I'll have none of your coffee! I will have your head on a platter when you've gone bankrupt." Cass stomped out.

Back at his own store, Cass adjusted his glasses and began thumbing through a pile of bills. Things didn't look good. It was a small town, and it looked as if Ollie was out to get him. With constant price wars one of the grocers was sure to lose out.

"Perhaps I can borrow a bit from Danny Douglas." Cass deepened the lines on his brow.

"He is a very good friend," Meg agreed.

"There is no finer thing than a very good friend." Cass smacked his hat on his head again and sallied out to find Danny.

It was a busy day and he was most fortunate to get a loan from Danny. So it was that Cass



could come whistling back to his little grocery store with Meg behind the counter and Corky studying the bananas in the raw.

The door opened and the fruit man came wheeling in the week's supply of fruit.

Cass was deeply grateful to Danny for the loan. Now he could pay the fruit man and restock his shelves.

"There is a cheaper banana," the fruit man said. "Not so large and not so tasty but less expensive."

Cass bit his lip. He dare not lessen the quality of his goods, not at this stage of the game! "No," he said. "Let the quality be the same. I'll not cheat my customers!"

And on the heels of the fruit man's departure, the door opened again and let Mrs. Baxter in.

"I just want some—some raisins, Cass," Mrs. Baxter beamed.

"Raisins, nothing!" Cass almost said it aloud. She was bursting with a bit of gossip, it was plain to see.

"I suppose you know that Ollie Johnson is going out of business. Just this minute I saw the sign in the window."

"That's too bad," Cass said. He felt Meg's surprise at his words.

"Did I hear you rightly," Mrs. Baxter marveled, "to say you are sorry—actually sorry?"

"I said it and I am."

She was gone.

"And I am!" Cass said to Meg. "Ollie was a hard competitor but a square one. He'd come clean —"

"You mean I can play with Nickie again?" hopefully, from Corky.

"Those were hasty words, son." Cass reddened. "Quick words are never right." Cass smacked his hat on his head another time and started toward the door. "Watch the store, Meg. I've some business to do."

Cass hadn't even bothered to take off his white apron and it

seemed unimportant as he crossed the street and angled over to Ollie Johnson's. In the dim twilight he could read the crayoned sign. "Going out of business sale!"

"Ollie Johnson, you take that sign out of the window. We—that is, I—need you! Irene, put on the coffee pot! Talk is always better over a pot of coffee."

Irene's heavy footsteps receded into the small kitchen at the side of the store.

"You wanted my head on a platter and I guess you have it," Ollie said. "I suppose it's my own fault for trying to squeeze you out." There was a terrible silence. "One can sell at a loss for just a short time and then it begins to catch up with him."

"But if we could buy things in quantity, together—help each other."

"Why should you want to help me stay in business?"

"Not to help you—that's sure!" Cass pulled his hat off and sat down for the cup of coffee Irene poured for him. "Doesn't every man think of his own skin?"

"But—I've never been much of a friend."

"Indeed! And that's why I need you," Cass grinned.

"Need me?"

"A fellow needs a friend—true! A fellow needs a good healthy foe even more—one that is square and hard to beat!"

"I don't understand." Ollie sipped at his steaming cup.

"A good friend makes allowances here and there but a foe makes a fellow pull himself up short and discipline himself!"

"I never thought of it that way."

"Even the Bible says to love your enemies." Cass winked. "And now about the stores. With a little cooperation we can both operate and give the folks a little choice in their shopping in this town. What do you say that you specialize in meats and I deal in fruits? We can order canned goods in quantity together to cut costs."

"I suppose we small grocers must make concessions in order to survive."

"The town needs you, Ollie."

"It's a deal," Ollie shook on it. "Irene, take down the miserable sign in the window. We'll borrow enough from Danny Douglas to tide us over."

"Good old Danny," Cass grinned. "And good old Ollie Johnson. Were it not for him I might have stooped to selling inferior goods."

## Restive the Hearts That Walk by Sight

Restive the hearts that walk by sight,  
And miss faith's vision bright.  
Restive the hearts whose labor long  
Grows dull, with ne'er a song.  
No star of Bethlehem they spy;  
No angels of God in midnight sky;  
No Son of Man to share their cry  
From day unto restless day.

Festive the hearts that see afar,  
By faith's revealing star!  
Festive the hearts whose work is blessed  
With song of inner rest!  
They visit Bethlehem in peace;  
They find in the Saviour soul-release;  
They speed the Kingdom's vast increase  
From day unto gladsome day!

This poem may be sung  
to the tune LANIER

—M. Elmore Turner



# The Greatest Promise



## "Where the Scriptures Speak . . ." by the Editor

Scripture: Isaiah 9:2-7; Galatians 4:4-7.

AS WE come closer to the Christmas season, we are reminded once more of how truly wonderful it is that the hopes of the Hebrew people finally come to fruition in Jesus Christ. Today we have an Old Testament text which speaks further of the hope and some verses from the Galatians letter which summarize our Christian conviction about the Messiah.

Isaiah is written in poetic form and certainly much of it must have been set to music.

Christians are familiar with the use Handel has made of Isaiah 9:6 in his oratorio, "The Messiah."

In typical Hebrew style, verse 2 begins with a couplet, saying the same thing in two ways, both of which are beautiful expressions. This verse is formed upon the conception of the nature of the world with its darkness and light. "A great light" is given by God which will dispel all darkness. In this light only joy and rejoicing can reign.

You will notice that this text is written in the past tense. The people already "have seen a great light." "Thou hast broken" the rod of the oppressor, already. (Verse 4.) Why has all this come to pass? It is because "a child is born." (Verse 6.)

It is very difficult for Christians, looking backward, to comprehend fully the hopes that the Hebrew people had each time a new ruler was crowned. From the time of David, they had looked back to those days as the good days, as a sort of golden

age. In this passage you note that it is expected that this son will sit "upon the throne of David." (Verse 7.) Surely, this writing was brought forth because of the circumstances of the coronation of a new king.

There are many Christians who feel that Isaiah was not talking about his own times at all nor about the throne of David. He was foreseeing a time six centuries later when Jesus of Nazareth would be born and would be the Messiah. I am a follower of the founders of the Restoration movement in Biblical interpretation. I think we make much better progress in understanding scriptural passages when we try to discover what the writer was say-

ing to the people to whom he was writing, at that very time.

With this in mind it is much more understandable to think that a ruler was being installed and once more the hopes of the people were high. Once more, they were certain that this would be the "Wonderful Counselor" and "Prince of Peace." (Verse 6.) Why would he be saying this at this particular time? In all probability, such hopes were aroused every time a ruler was installed. On occasions like this you talk in idealistic terms, even for an earthly ruler. It was interesting this year to note that our political candidates did not hold out hopes of perfection, even if they were elected.

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR DECEMBER 11, 1960

#### The Scripture

##### Isaiah 9:2-7

- 2 The people who walked in darkness  
have seen a great light;  
those who dwell in a land of deep  
darkness,  
on them has light shined.
- 3 Thou hast multiplied the nation,  
thou hast increased its joy;  
they rejoice before thee  
as with joy at the harvest,  
as men rejoice when they di-  
vide the spoil.
- 4 For the yoke of his burden,  
and the staff for his shoulder,  
the rod of his oppressor,  
thou hast broken as on the day  
of Midian.
- 5 For every boot of the tramping  
warrior in battle tumult  
and every garment rolled in  
blood  
will be burned as fuel for the  
fire.
- 6 For to us a child is born,  
to us a son is given;  
and the government will be upon  
his shoulder,

and his name will be called  
"Wonderful Counselor, Mighty  
God,  
Everlasting Father, Prince of  
Peace."

- 7 Of the increase of his government  
and of peace  
there will be no end,  
upon the throne of David, and  
over his kingdom,  
to establish it, and to uphold it  
with justice and with righteous-  
ness  
from this time forth and for  
evermore.  
The seal of the LORD of hosts  
will do this.

##### Galatians 4:4-7

4 But when the time had fully  
come, God sent forth his Son, born  
of woman, born under the law, 5 to  
redeem those who were under the  
law, so that we might receive adop-  
tion as sons. 6 And because you  
are sons, God has sent the Spirit of  
his Son into our hearts, crying,  
"Abba! Father!" 7 So through God  
you are no longer a slave but a son,  
and if a son then an heir.

These words that are attributed to the one who will sit on David's throne and rule "over his Kingdom" are all synonyms for the word "Messiah." The literal meaning of this word is "one who is anointed." Again, this is right in line with the idea that a king is being put upon the throne, for anointing was one of the chief ceremonies on such an occasion. There is not any doubt that the Hebrew people expected their kings to be the voice of God. When they ceased to be this, the prophets reminded them of their obligations. An interesting feature of this passage is that the Messiah is also given the title "Mighty God." If he were anointed in the name of God and served in the name of God then the hopes were that he would indeed be God in the flesh.

Now we know and Paul knew when he wrote to the churches

of Galatia that the true Messiah was somewhat a different person than the Old Testament kings. The Messiah did come, in time. He never sat on the throne of David. In fact, he said that his kingdom was not of this world. Jesus of Nazareth is the perfect fulfillment of the hopes expressed by Isaiah. It is fitting to call him "Mighty God."

While Jesus never sat upon a throne he did establish justice and righteousness. He was born in the flesh, "of woman," as Paul says. He was born to redeem those who were "under the law." (Galatians 4:5.) The use of this word "redeem" is significant. The Hebrews would never have thought that there would come a time when a person had to be redeemed from the law. Paul, however, thinks of their life under the law as being like that of a slave. (Verse 7.)

We are, in reality, sons. A son is not a subject of his father but "an heir." The coming of God into the world through his Son puts people in a different relationship to God. This is one of the basic concepts of our Christian religion.

So, the prophecy of Isaiah has been fulfilled. Paul writes as if there was no likelihood that it would be fulfilled in the time Isaiah was writing. He said that the birth of the Son took place "when the time had fully come." We have commented extensively on this idea in other lessons. It is a very fruitful subject to explore, I think. If you want to put it in rather blunt language, God knew what he was doing. He didn't reveal perfectly through any of the kings of Israel because the time was not right. When that time did come, he sent forth his Son.



## Meaning for Today

by Wayne H. Bell

A savior is one who does something for you which you cannot do for yourself. We might add he is not a savior unless you feel that what he can do must be done. Perhaps it is a trite illustration to say that a drowning man needs a savior. If the drowning man does not want to live he will not look upon his "life-saver" as a savior but as a meddler. So we conclude, a savior is one who does something for you which you want done but which you are unable to do for yourself. (In this sense the meddlesome "life-saver" becomes a savior only if he or someone else can give to the rescued man a reason for living.)

The Bible has a dominant theme which runs throughout its various stories, records of history, poems and letters. It is the theme of God's action in history moving toward the deliverance of his children from their various troubles. In some instances it appears to be the deliverance of the nation from her enemies. Other instances include deliverance from disease, from natural catastrophes, persecution, suffering and from sin. In this sense, the messianic hope turned man to God as the deliverer.

If we can today recall to our minds the moments when we have felt desperately in need of something or someone to save us from an impossible and an in-

tolerable situation we can appreciate the joyous hope of Isaiah 9:6.

Jesus came as a fulfillment of the hopes and needs of the people . . . restoring sight to the blind . . . setting free the oppressed . . . healing the sick . . . bringing deliverance to all who need it.

Today we desperately need to find deliverance from the oppressing legalisms of life and to find ourselves restored to God as sons of his love. While many are bound by legalisms of religion, others are bound by the equally strong legalisms of faithlessness. That is to say, the men who find faith in anything an insurmountable obstacle need a "savior" to restore life's meaning.

Jesus Christ becomes the one who not only restores life's meaning but he also gives the source of strength for struggling through life's problems to a victorious conclusion. He saves us by restoring us to our proper relationship to the world in which we live and the God who created us.

### Anniversaries Highlighted

## Unity Emphases at Louisville Assembly

ST. LOUIS (Special)—The historic emphasis of the Disciples on Christian unity was given major attention at the Assembly in Louisville, Oct. 21-26.

A resolution reaffirming "the primacy of our witness for unity of the Church of Christ" and calling for efforts "to bring nearer the visible unity of all Christians in one church that the world may be saved and the Lord Jesus Christ exalted" was approved.

The resolution drew attention to the 50th anniversary of the beginning of the modern ecumenical movement and also the golden anniversary of the Council on Christian Unity.

Noted "with thanksgiving to God" were the signs of the growing unity among the churches during the past half century—"the formation of the World Council of Churches, the establishment of the National Council of Churches, the increasing interest in Christian unity among the various communions, and signs of a disturbed conscience among Christians who are becoming more aware of the sin of division."

Also mentioned in the resolution was the importance of the formation of the United Campus Christian Fellowship with the merger of four student movements involving the following communions: The United Church of Christ, the Evangelical United Brethren, the United Presbyterian Church, U.S.A. and the Christian Churches (Disciples of Christ).

George E. Beazley, the newly appointed executive secretary of the Council on Christian Unity was introduced at the annual meeting of the Council.

George Walker Buckner, executive secretary of the Council since 1941, was presented with a special citation which included on it the signatures of leaders of the World Council of Churches and the National Council of Churches. The Council also awarded him a life subscription to the *New York Times*. Dr. Buckner, who will retire next year from his post as editor of *World Call*, also received a citation from the World Call Publishing Committee, along with a silver tea service.

Anniversaries were in the limelight at this year's Assembly. Of course the 40th anniversary of The

United Christian Missionary Society was observed most extensively, since a full day's program was devoted to it, but many conventioners were also well aware of the 50th anniversary of the Christian Board of Publication as well as the jubilee occasion for the Council on Christian Unity. Unified Promotion was celebrating its 25th anniversary.

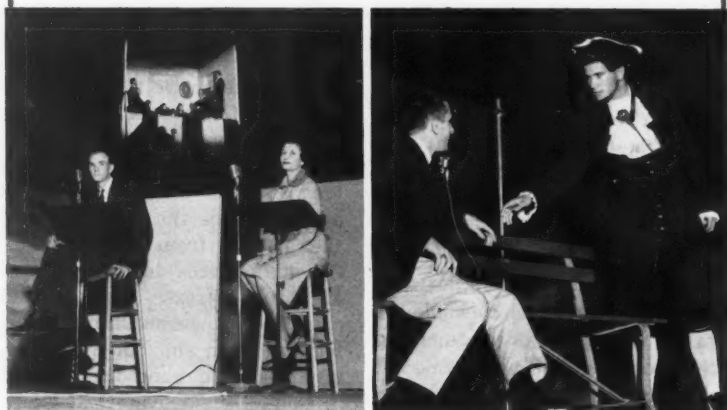
An approved Assembly resolution anticipated the 75th anniversary of the National Benevolent Association. This diamond anniversary will be observed in 1961 and 1962. The resolution drew attention to a series of regional dinners in various parts of the country beginning March 10, 1961, and reaching a climax on March 10, 1962, the 75th anniversary day.

Standards of decency in motion picture production were the subject of a resolution acted upon at Louisville. After it was recommitted to the Committee on Recommendation, and then virtually rewritten in an apparent effort to make its implementation more practicable, it was approved. Expressing concern over the "present drift away from standards of decency," the resolution: (1) Commended the

Broadcasting and Film Commission of the National Council of Churches for its continuing efforts to maintain high standards of moral behavior and ethical principles in motion pictures; (2) Urged that our churches be made more aware of the reviewing services of the Protestant Motion Picture Council and the Film Estimates Board of National Organizations; (3) Requested the United Society's department of audio-visual services to continue its work through the National Council's BFC; (4) Encouraged church members to inform themselves as to the quality and value of films in order to be selective "on the basis of conscience and concern" so that they can make their concern known to industry leaders and theater owners.

Action of the International Convention's board of directors brought before the Assembly recommended by-laws amendments which were received and referred (in accordance with the by-laws for amendment) to the 1961 Assembly. The resolution calls for making the immediate past president of the Convention an ex-officio member of the board of directors for the year immediately following his incumbency. It would also make membership on the board of directors for five-year terms, with three members elected annually on a rotating basis.

## Drama Scenes at Louisville Assembly



Photos by Robert Steinau

**DRAMA** was a strength of the Louisville Assembly. Wayne and Betty Marquiss of New Albany, Ind., are shown perched on TV-type chairs with a scene in the background. At right Transylvania College players are shown in a worship drama. They are David Shirley, "Joe College" and George Perrine, "Town Crier." Both actors are Kentuckians.

**Communion Service Highlight;  
United Society Anniversary Eventful**

# 1960 Assembly: Decision, Drama, Inspiration

ST. LOUIS (*Special*)—An accurate evaluation of the 1960 Assembly of the International Convention of Christian Churches is perhaps impossible at this early date, but the thousands who were there will long remember that gathering because of its effective program, drama, moments of worship and inspiration.

A spiritual highlight unforgettable for those who shared in it was Communion Service held on Sunday afternoon. Twelve thousand, five hundred worshipers assembled in the auditorium for the service.

Ora Spaid, the amiable religion editor for the Louisville *Courier-Journal*, reported the event in dramatic style. In perhaps the most effective in his series of Assembly stories, he began it this way:

"Freedom Hall became an Upper Room yesterday. . . . It was like and unlike that night in the Upper Room almost 2,000 years ago."

A worship center featuring a 20-foot white cross and a long table covered by a white cloth provided the simple setting for the service. The platform was surrounded by flowers.

The reporter for the *Courier-Journal* caught the spirit of the hour and expressed it in this way: "It was a quiet, solemn scene, stirred by the voices of a hidden choir, hushed by clear, crisp words of prayer."

The first full day of the Assembly was designated for the observance of the 40th anniversary of The United Christian Missionary Society. About 5,000 people attended a special luncheon which preceded the afternoon session featuring the dramatic presentation, "This Burning Hour," written by Kermit Hunter.

A newsworthy event during the luncheon program was the presentation of the National Merit of Honor citation to Malcolm Norment, former missionary to Paraguay, from Dr. Juan Plate, the Paraguayan Ambassador to the United States.

A plea for cooperative Christian activity among various church bodies in order to strengthen the work of the Church Universal was issued by Roy G. Ross, general secretary of the National Council of Churches of Christ in the U.S.A.

Dr. Ross proposed that Disciples urge mission church areas to enter into conversations with national churches in various countries; that we encourage The United Christian Missionary Society to deploy its missionary funds and personnel in

whatever way will, in the judgment of the Society, best serve the mission of the whole Church in its impact on a non-Christian world; and that we continue our witness to the authenticity of the believers' baptism by immersion but at the same time encouraging churches in mission countries to recognize the membership of those who have accepted Christ under the sacramental practices of other churches.

The National Council executive urged: the revision of our concept of a geographical frontier for missions, declaring "The home base of the church today is everywhere—so also is the mission field"; the removal of the historical distinction between the mission and the Church and as between sending and receiving churches; the abandonment of the idea that our modes of expressing our Christian faith are to be determined in London or New York as over against New Delhi or Tokyo: the encouragement of educational and social developments; the provision of freedom for the leadership of the younger churches to interpret their faith under the leading of the Holy Spirit.

The United Society's 40th anniversary day was climaxed with an

address by the president of the Society, A. Dale Fiers, who spoke on "One God, One World, One Mission."

He described the first of the three "assets" rooted in the revelation and eternal purposes of God as the belief in one God. He said it is empowering because it commands and uses our human resources.

He said the second asset is "the all-embracing contemporary fact of one world—a neighborhood of persons, a community of nations." The third asset he described as the guiding purpose of one mission to be fulfilled in obedience to the call of our Lord, Jesus Christ.

From the worship drama on the opening evening of the Assembly, an adaptation of Elias Leiberman's "It Is Time to Build" and James Russell Lowell's "The Present Crisis," through the final drama, "The Circle Beyond Fear" (at the last session) the convention kept its dramatic character.

The Assembly gave emphasis throughout to the Disciples Decade of Decision, the ten-year program of advance. Dr. Henry G. Harmon, president of Drake University and the final speaker on the convention program, called for decisive Christians, men of great faith.

## Charles Lynn Pyatt Dies

LEXINGTON, KY. (*Bulletin*)—Charles Lynn Pyatt, 74, dean emeritus of The College of the Bible here since 1953, died Nov. 19 in Lexington.

Professor of Old Testament since 1920, Dr. Pyatt served as executive secretary of the American Association of Theological Schools, 1946-1950.

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## CONVENTION CAPSULES

● Six Disciples were elected to the board of directors of the International Convention of Christian Churches at the Assembly in Louisville.

Five of the six were renamed and the other, James A. Stoner of Columbus, Ind., was elected to fill the vacancy caused by the death of H. C. McClintock of Webster Groves, Missouri.

The other five are: John R. Comp-ton of Cincinnati; Dallas L. Gladson of Whittier, Calif.; W. F. Mandrell of Mobile, Ala.; William J. Moore of Manhattan, Kan.; and Mrs. Ralph L. Johnson, Little Rock, Ark.

● Elected to five-year terms on the Commission on Brotherhood Finance at the time of the Louisville Assembly were Allen S. Estill of Mount Carmel, Ill.; Harley Fisk of Florence, Ky.; and Mrs. H. G. Wilkes, North Hollywood, Calif.

● Dr. and Mrs. William A. Knight of Des Moines, Iowa, were elected as fraternal delegates from the International Convention of Christian Churches to the annual conference of the Churches of Christ of Great Britain and Northern Ireland for 1961. He is pastor of Highland Park Christian Church in Iowa's capital city.

● Elected to a three-year term on the Week of Compassion committee was Mrs. John T. Fitzgerald of San Francisco, Calif.

● Seven people were named to serve one- to three-year terms on the Commission on Budgets and Promotional Relationships.

Elected for one year were Mrs. Forrest L. Richeson of Minneapolis, Minn.; and James L. Stoner of Columbus, Ind. G. L. Messenger of Stillwater, Okla., was named for a two-year term.

Elected for three years were: Warner Muir, Des Moines, Iowa; W. Goebel Sanders, Louisville, Ky.; G. Gerald Sias of Enid, Okla., who recently accepted the call to be pastor of Seventh Street Church, Richmond, Va.; and Kenneth F. Smith of Dallas, Texas.

● Nine official delegates to the third Assembly of the World Council of Churches at New Delhi, India, in August, 1961, were named at the International Convention Assembly.

They are: Gaines M. Cook, executive secretary of the International Convention; A. Dale Fiers, president of The United Christian Missionary Society, Indianapolis; Mrs. Mae Yoho Ward, also of the Society's staff; George G. Beazley,

the newly appointed executive for the Council on Christian Unity; Loren E. Lair, executive secretary of the Iowa Society of Christian Churches, Des Moines; William Garrett West, minister, First Christian Church, Chattanooga, Tenn.; Roy G. Ross, president of the National Council of Churches, New York City; and Albert M. Pennybacker, pastor in Youngstown, Ohio.

● Elected for three-year terms on the Council on Christian Unity's board of directors at a meeting during the Louisville Assembly were: Mrs. John Brodman of Atlanta, Ga.; George G. Beazley, Jr., of Indianapolis; W. H. Cramblet of St. Louis; Harold E. Fey of Chicago; A. Dale Fiers of Indianapolis; William J. Jarman of Champaign, Ill.; Loren E. Lair of Des Moines, Iowa; Riley B. Montgomery of Lexington, Ky.; Edward S. Moreland of Cincinnati, Ohio; James H. Welsh of Pekin, Ill.; and Mrs. John T. Fitzgerald of Indianapolis.

Samuel F. Freedman of Alliance, Ohio, was elected to a two-year term and Carl R. Brown of Cleveland, Ohio, to a one-year term.

## At Business Session



Photo by Robert Steinar



ASSEMBLY DEBATE was abundant at Louisville. At the mike is Ross Willis of East Orange, N. J. Waiting their turn are: Miss Osceola Dawson of Paducah, Ky., and Russell M. Fuller, pastor of Memorial Church, Ann Arbor. Also pictured is the Disciples well-known singer and ambassador of good will Rosa Page Welch, of Chicago.



COLLEGE AND SEMINARY LUNCHEONS during the Louisville Assembly were attended by thousands. Some 20 luncheons were held in various meeting places in Louisville. This shot was taken at the luncheon for Drake University and its Divinity School. Speaker was Drake President Henry G. Harmon, who gave the final address of the assembly on Wednesday night, Oct. 26. (Address to be published in the Jan. 1, 1961, issue of THE CHRISTIAN.)



## 60 Happy Older People

(Continued from page 5.)

persons usually attend.

4. An adult education discussion group is directed by Professor H. Mason Atwood, field consultant of the Bureau of Studies in Adult Education of Indiana and Purdue Universities. This is a pilot program that has met twice weekly to engender discussions on topics relevant to residents of a home for the aging and to analyze the procedures used.

Such a listing obviously does not include numerous useful tasks performed by many Kennedy residents. These include oil painting, hemming tablecloths, teaching crafts in vacation church school, teaching in the church school, preaching, conducting weekly vespers, leading singing on various occasions at the Home and elsewhere, making contributions to Community Chest drives and CARE (one resident has made a \$1,000 gift annuity to the NBA with the Kennedy Home to be the recipient at her death), contributing memorial gifts for the communion table in the Home's chapel, working in the flowers on the grounds of the Home, shopping for others, reading to residents with limited eyesight, helping to prepare and serve food, running errands in one's own automobile, providing an interesting and up-to-date bulletin board.

Realizing that travel can do wonders for one's spirit, and that foreign travel is an antidote for boredom, Mrs. Louise Gakstetter sailed from New York early last summer with an adventuresome tourist group that included no previous acquaintances, for a five-week tour of Europe including attendance at the Oberammergau Passion Play. She was one of two Kennedy residents to travel abroad during the year.

All residents are free to come and go as they please as long as they are in reasonably good health. Each one has a pass key to an outside door. Several drive their own automobiles. Every resident is expected to handle his own financial affairs unless that becomes impossible.

"You have no idea what security and care of the Kennedy Memorial Christian Home mean to us," wrote the son of a couple in the Home. "To see our parents happy and to

know that they are well cared for, better than we could do for them in our own home, makes us happy also."

Such an expression indicates the need for pay-type care of the aging. Kennedy's success in daily demonstrating that Christian love is a reality reassures the board of directors that they are moving in the right direction with this challenging pay-type program.

The retirement years come too soon for most people who are happily situated. When planned for and there is security, independence, dignity, and Christian companionship just ahead, one is reminded of these lines:

"Are you complaining about growing old?

Many others are denied that privilege."

Even when they are advanced in years, people retain their inherent individual worth—whether they are crotchety and snore too loud or dispense their valuable accumulated wisdom with all possible grace—and, therefore, deserve recognition and acceptance as children of God.

"Thus the Kennedy Home con-

tinually goes ahead," said Mr. Mason, "in seeking to make the ministry which we have here more effective and to share Christian love with men and women from across the nation."

Such a group-housing establishment for older people as the Kennedy Memorial Christian Home would not exist except for people. Indeed, one might paraphrase Shakespeare's Coriolanus, the legendary Roman hero, and ask, "What is a home but the people" in it?

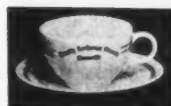
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# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## When You Broadcast

**M**ILLIONS of people still listen to radio. In fact there are more radio sets being bought and used now than ever before. Yet now, as in the past, it is difficult to find a Sunday service of worship that brings the dignity, beauty and majesty of worship to the Sunday morning listeners. Broadcasting stations personnel is more concerned than most churchmen.

It would seem that the churches with a high sense of such dignity, have abdicated the air waves and left them to the pentecostal groups who are at church and not at home listening.

Be that as it may, one of the most inspiring services of worship in which the writer has ever participated (as a listener) came over the FM network recently from Central Christian Church, Indianapolis. Carefully prepared and accurately timed, the service moved along with precision, sincerity, and depth. The listener was not a spectator included in the "listening audience" but rather he was a part of a larger congregation—almost a part of the congregation that sat in reverent recognition of God at Central Christian, Indianapolis.

The pastor's (Myron C. Cole's) mellow voice spoke words that one was sure were not impromptu as he stepped to the pulpit. The choir sang, not as a display of skill, but as an act of worship. At intervals another voice (Donald Reisinger) interpreted the service and gave special meaning to the unseen worshipers. During the communion service he explained not only the procedure but the significance of the bread and cup.

As preparations were being made around the communion table, my wife went to the kitchen and prepared crackers and juice, for our own participation and when the pastor bade the congregation to eat and to drink we joined the others in a most meaningful experience of worship.

The service continued on to its closing word of benediction. At least two people who could not attend their own church that Sunday morning had felt the presence of God in a service of worship that

*Samuel F. Pugh is executive director of Local Church Life, United Christian Missionary Society, Indianapolis, Indiana*

helped in time of need.

At the time I resolved to suggest to other churches the need of more dignified and reverent services being broadcast regularly. If your church would consider broadcasting its services let me make a few suggestions that might help you.

1. Every radio station is obligated to give a certain amount of free time and is always watching for high-grade public service programs to comply with that requirement. A station must be careful not to seem to show preference. Paid time, however, is another matter.

2. If your church does arrange to present services of worship or other program over the air be sure to allow plenty of time for planning, timing, rehearsing and adapting in cooperation with the station concerned. There are more involvements than one would guess.

3. Be sure to include the radio congregation and think of it as a part of the group assembled in the sanctuary. Do not refer to it as "our radio audience" but as "our radio congregation."

4. Invite the radio congregation to prepare communion emblems in advance and have them ready for use at the appropriate moment. Suggest during the offering that the listener might prepare his own offering envelope and get it ready to send to his church, whatever that church might be. At the time of the invitation include the individual listener, asking him too to dedicate himself to Jesus Christ. Let the benediction be a benediction for all.

5. Use every opportunity to inform the community about your broadcasts.

6. Through the Sunday bulletin and the weekly periodical ask those who listen to evaluate the service and make suggestions for improvement.

Broadcast your services—and do it well!

## Week of the Ministry Honors Church Workers

EUGENE, ORE.—Nearly 700 years of ordained Christian service were represented in those attending a fellowship dinner here to observe the Week of the Ministry.

There were 25 ordained Christian

workers at the banquet, in addition to the other diners, fifteen of whom are engaged in full-time Christian service, some being professors here at Northwest Christian College and business people who supply pulpits on a part-time basis.

Two with the longest record of ordained Christian service were F. C. ("Daddy") Cook, 95, and Harry Benton, 86. Mr. Cook, a former singing evangelist and one-time assistant pastor at First Christian Church here, still has a vigorous bass voice. Mr. Benton was editor from 1908 to 1933 of the *Pacific Coast World Evangelist*.

The group included two widows of former Eugene ministers: Mrs. Earl Childers and Mrs. Elijah Stivers. Mrs. Edna Burke, widow of Kendall Burke, former president of Northwest Christian College, was also present.

Speakers for the occasion were Dr. Ross J. Griffith, president of Northwest Christian College, and Dr. Victor P. Morris, dean emeritus of the University of Oregon School of Business Administration.

Carlton C. Buck, minister of First Church here, was the master of ceremonies.—RAY S. HEWITT.

## BOOKS RECEIVED

**CONFIDENTIALLY, GIRLS!** By Elizabeth Pistole. The Warner Press. 96 pages. \$1.25 (Paper).

**FOR ONE MOMENT.** By Christmas Carol Kauffman. Herald Press. 306 pages. \$3.25.

**MESSAGE AND MISSION.** By Eugene A. Nida. Harper and Brothers. 253 pages. \$5.

**STORIES OF YULETIDE.** By Ernest K. Emurian. W. A. Wilde Company. 113 pages. \$2.

**INSPIRING DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS.** By Lella T. Ammerman. W. A. Wilde Company. 62 pages. \$1.95.

**SPEAKER'S BOOK OF ILLUSTRATIONS.** By Herbert V. Prochnow. W. A. Wilde Company. 165 pages. \$2.95.

**A BELIEVER'S LIFE OF CHRIST.** By John C. Rankin. W. A. Wilde Company. 210 pages. \$3.50.

**THE GERMAN PHOENIX.** By Franklin Hamlin Little. Doubleday and Company, Inc. 226 pages. \$3.95.

**IMPACT OF COLLEGE.** No. 4 of "New Dimensions in Higher Education" Series. By Mervin B. Freedman. U.S. Department of Health, Welfare and Education. 27 pages. \$0.15 (Paper). May be ordered from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C.

**THE DIVINE MILIEU.** By Pierre Teilhard de Chardin. Harper and Brothers. 144 pages. \$3.

**POINTS FOR EMPHASIS, 1961.** By Clifton J. Allen. Broadman Press. 216 pages. \$0.95.

**PRIESTS, PROPHETS, PIONEERS.** By Gerald Kennedy. The Upper Room. 64 pages. \$0.35 (Paper). 3 for \$1. \$3.50 per Doz.

**I'LL PRAISE MY MAKER.** By Elmer T. Clark. The Upper Room. 24 pages. \$0.20 (Paper). \$2 per Doz.

**WE GIVE THEE BUT THINE OWN.** By Fred Cloud. The Upper Room. 24 pages. \$0.20 (Paper). \$2 per Doz.

**WILLIAM COWPER: GOD'S LONELY MAN.** By Peter Gordon White. The Upper Room. 32 pages. \$0.20 (Paper). \$2 per Doz.

**GOD'S WINDOWS.** Minute Meditations. By Helen Betelle Hamlin. The Upper Room. 24 pages. \$0.20 (Paper). \$2 per Doz.

**THE MINISTER'S SERVICE HANDBOOK.** By James L. Christensen. Fleming H. Revell Company. 160 pages. \$2.50.

**PROTESTANT THOUGHT AND NATURAL SCIENCE.** By John Dillenberger. Doubleday and Company, Inc. 310 pages. \$4.50.

**THE CHOICE IS ALWAYS OURS.** Edited by Dorothy B. Phillips and Others. Harper and Brothers. 430 pages. \$5.95.

New Adult Education Series

## Principles and Basic Areas Are Announced

INDIANAPOLIS, IND.—The principles and basic areas of the Christian Discipleship Series have been announced by the Department of Christian Education of The United Christian Missionary Society.

A new series of adult Christian education courses, the Christian Discipleship Series, has been developed according to several definite principles.

These principles are that adults learn best when they actively participate; learning demands freedom of thought and expression; small, face-to-face groups provide more effective learning experiences; leadership is a shared responsibility; learning involves change.

Also, that many methods are involved in the learning process; learning involves recognizing the worth and value of each person; learning involves expressing faith in terms of life; learning demands

the expenditure of effort; learning involves continued growth.

These principles, along with many other important aspects of adult Christian education, appear in an introductory course to the new curriculum.

The six basic areas of the Christian Discipleship Series are the Bible in life, the Christian family, the Christian in society, Christians and their world, the church and its mission, and personal faith and experience.

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The packet of resource materials for this co-operative effort includes: a letter to the churches discussing the spiritual objectives; suggestions for program co-ordination, community surveys and strengthening the total financial program; and a description of adult education courses on the development of more effective Christian discipleship during the Decade. Group procedures suggest planning in functional church departments, in the fellowships, and in such special areas as campus life and fellowship groups, the urban church, the town and country church, family life, church vocations, new church establishment, the ministry, church organization and administration, and ecumenical concerns. Also included is the declaration of participation, with a section to sign and return to the state office, and a larger section for framing in a prominent place in the church, and for reproduction in church bulletins, annual reports, etc.

*Planning for the Decade of Decision Kit*, made available to all churches by the Council of Agencies, 1 each of the above listed general and group planning materials, 93A688, \$3.00.

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## Church Vocation Monographs Are Ready for Youths

INDIANAPOLIS, IND.—In order that young people may be informed regarding job opportunities within the church and the areas of need, the church vocations committee of The United Christian Missionary Society and the Board of Higher Education has authorized the production of a series of occupation "monographs."

These are folders on the ministry, including all church vocations, and its many specialized areas of service.

A printed piece of material covering all phases of an occupation, an occupational monograph is a detailed comprehensive analysis of a field of work and its related occupations.

The first in the Church Vocation Monograph series is "The Christian Ministry" monograph. It provides brief information about the needs and opportunities in the major areas of the ministry within the Christian Churches (Disciples of Christ).

Seven additional monographs are available on specialized areas of the ministry. These are on the ministries of Christian education, world mission, home mission and church music; and the pastoral ministry, the military chaplaincy and the institutional chaplaincy.

In addition to this series, a second series will follow on some of the Christian vocations which are closely related to the church. Two in this series—which will be available soon are on college teaching and social work.

The Disciples Guidance and Recruitment Services provide vocational guidance for those interested in church vocations. These monographs are some of the resource material made available to youth.

## Month of High Moments For Cleveland Lakewood

CLEVELAND, OHIO—September was a month of high moments for Lakewood Church here. On the 18th the congregation celebrated the twenty-fifth anniversary of Miss Alice Cotabish as secretary of the church. Miss Cotabish, an invaluable member of the church staff, serves as financial secretary, program coordinator and editor of the weekly church paper. The advice, "Ask

Alice," is frequently given and usually heeded in the life of the church.

On Sept. 25 the congregation burned the mortgage on the building which was dedicated in January, 1953, a construction project costing \$425,000, exclusive of furnishings. The mortgage was paid off three years ahead of schedule.

Just a few days after the last payment was made on the mortgage, negotiations were begun leading to the purchase of a sixty-space automobile parking lot in an excellent location. Cost of the lot—paved, fenced and lighted—will be about \$50,000.

Gerould R. Goldner, pastor since January, 1947, returned to the pulpit Sept. 11 after he and Mrs. Goldner had spent seven weeks on a trip to Scotland for the World Convention of Churches of Christ

(Disciples) and touring through Scandinavia.



A refurbishing program was completed on the church building during the first week of September, with special emphasis on the narthex and corridors in the building.

—CLYDE H. EVANS.

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The amount of loan made by Church Extension is based upon a number of factors. Certainly, the value of the property is one of them.

*Mr. William T. Pearcey is the President of the Board of Church Extension.*

Others include the history of the congregation, the prospects for growth, the area in which it is located, and its leadership—just to name a few. But, I'm confident our staff would agree that the number one consideration would be the financial ability of the group. After all, the property doesn't pay the debt—the people do. Their record of stewardship—the way in which they handle financial matters—is almost always a dependable barometer of the amount of debt that can be carried.

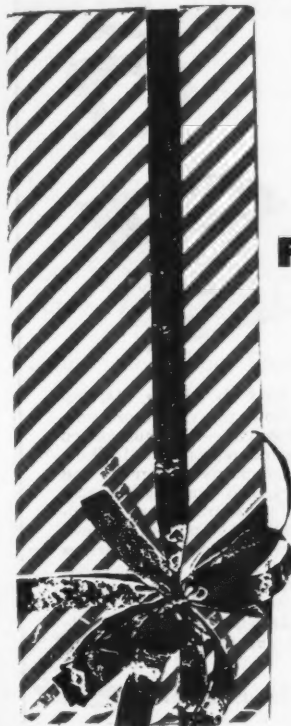
Frankly, I would never recommend a loan that, in my judgment, the present congregation could not assume and pay in full—all by itself. However, with new congregations, particularly, there is the anticipated growth factor that does play a significant part. In most instances, they need as much space as they

can possibly secure. Knowing that space means better program and more people, Church Extension will go the limit in helping, but never more than the situation can support.

While we have established policies that are followed, each loan is almost tailor-made to the situation. Right at the beginning, in the general consultation, the amount of loan is indicated which the ability of the congregation justifies. Staff visits are arranged frequently during the planning stages, for review and reappraisal in light of any new developments.

There is no better risk than a church loan. Our records prove it. Since Jan. 1, 1934, a total of \$42,072,251 has been lent by Church Extension. Not one dollar of either principal or interest has been lost. This speaks well for the integrity and good management of our congregations, as well as the care with which each loan is made. Our observation indicates that the church which develops its financial planning in cooperation with Church Extension moves through its building project in a sound and sensible manner. It receives the benefit of the Board's 77 years' experience in this specialized field.

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# book of the month

## "The Church as Employer, Money Raiser, and Investor"

by F. Ernest Johnson and J. Emory Ackerman

*Selected and reviewed by Ray W. Wallace, pastor of the First Christian Church of North Hollywood, Calif.*

Unhappily, this selection of *The Church as Employer, Money Raiser, and Investor* for the December Book Review, is not one which anybody will want to give his Aunt Irene in Tucumcari. It will never be reviewed by peripatetic book reviewers for the Monday Night Club. But it is, in spite of this, a suitable subject for review if for no other reason than that some church library may obtain a copy or a pulpit committee immersed in its onerous duties may be introduced to it.

The book has to do with what it says—with the church as employer, money raiser and investor.

It speaks of salaries, pensions, vacations, parsonages, bingo parties (of which it does not approve), professional fund raisers, stewardship, stocks, bonds—all in terms of what the church was found to be doing. If you assume that your congregation has none of the problems of investment, perhaps it is well to remind you that through colleges, seminaries, pension funds, missionary societies, funding agencies and perhaps even publishing houses, you do!

F. Ernest Johnson and J. Emory Ackerman (the former, chief study consultant, National Council of Churches; the latter, a United Lutheran Minister) have not reflected an altogether complimentary picture. They suggest, along with

other conclusions that "the church is by no means the worst of employers, but by and large it is hardly among the best."

It is hoped that through such a constructive revealing study as theirs, the trend of improvement which they have noted in recent decades will be accelerated.

*The Church as Employer, Money Raiser, and Investor* (184 pages) is published by Harper & Brothers. The book sells for \$4.00 and is available from the Christian Board of Publication, P. O. Box 179, St. Louis 66, Mo.



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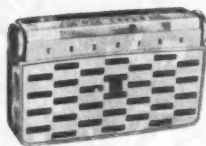
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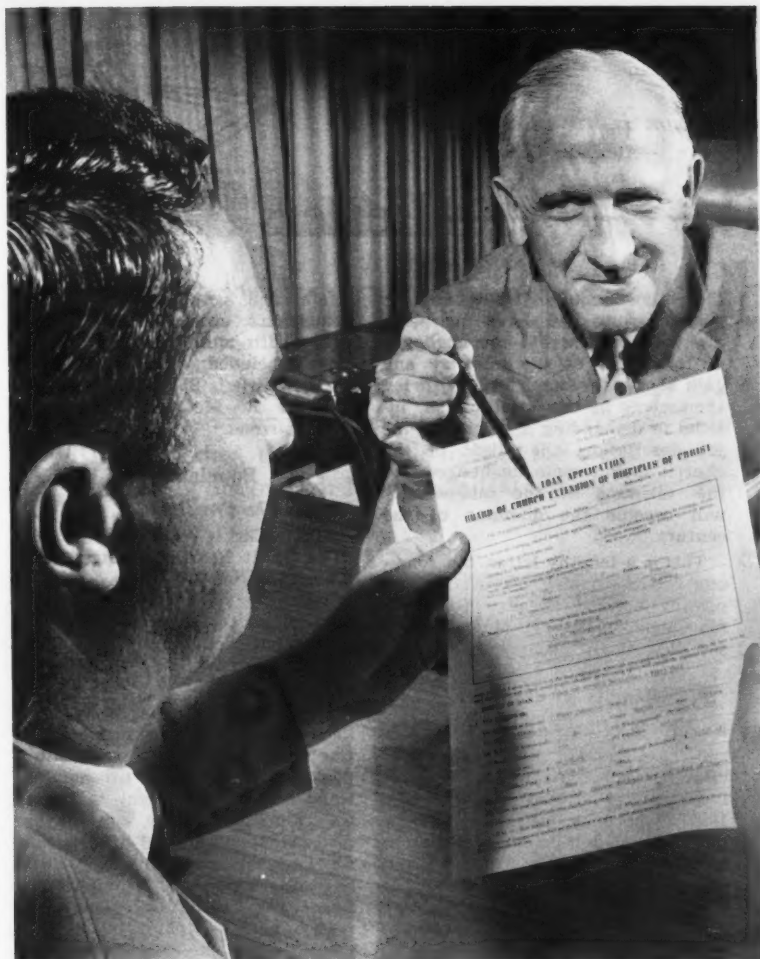
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—Alexander Campbell



## Letters . . .

### Dilemma Oversimplified

Editor, *The Christian*:

As one who has had some experience in the field of Christian education and in the total ministry of education, I was interested in the remarks of Dr. Shelton ("A Mid-Century Dilemma," *The Christian*, July 31, 1960) concerning the mortality rate among workers in the ministry of education. However, I am inclined to believe that Dr. Shelton's explanation for this failure of the ministry of education to hold creative minds is a gross oversimplification. Staff nurture and assistance are needed in every phase of the ministry, but this is not the total answer to this pressing problem of the church.

For years the ministry of education has served as the "whipping boy" of the ministry. Many senior ministers seem to take great delight in browbeating their directors or ministers of education whenever the opportunity presents itself. The ministry of education is degraded by such practices and in the same process it discourages men of intellectual acumen and administrative ability from considering it as a vocational choice. Hence, the minister of education usually envisions this position as a stepping stone in his climb to the head of a large church or to some state or national administrative position.

Dr. Shelton does not seem ready to admit this fact in his article. I am not willing to blame the entire failure of the church to produce a trained and creative ministry of education on the "maceration of the minister" of the church who calls a young, inexperienced minister of education. No, the problem is deeper than this. The root of the problem stems from the lack of interest on the part of the majority of senior ministers in having a creative program of Christian education, second, from a lack of knowledge on the part of the minister of education or the senior minister as to the nature of the role of the ministry of education in the total ministry of the church. The situation is ambiguous and not clearcut, as Dr. Shelton would have us believe.

. . . In short, until the image of

the ministry of education is changed, until we have men who are willing to accept the challenge of this facet of the ministry and gain status for the field by proving themselves in the local parish instead of demanding it as part of the job description, the plight of the church shall remain unchanged and the dilemma of the mid-century will become the dilemma of the century.

This is a lengthy letter, but someone needed to play the whole symphony instead of just the first movement.—JAMES R. MONROE, *Kansas City, Mo.*

### Results of Baptism

Editor, *The Christian*:

I have reread the article on "Baptism and Rebirth," by Jim Laughrun (*The Christian*, July 31, 1960), where he compares baptism to a dead switch on his back porch, when nothing happens in baptism.

To me it was the sweetest experience of my life. The burden of the sorrow of my sin was buried. The power of the gift of the Holy Spirit regenerated my heart with his gift and fruit of the Holy Spirit in the sweetest joy and peace I ever had. I, too, went on my way rejoicing even as the Ethiopian eunuch. . . .

I agree with Rev. Laughrun that we should grow as Peter tells us in 2-Peter 1:6, adding to our faith the Christian virtues which give us the nature of God our Father, that we may have an abundant entrance into Heaven. This, too, is the fruit of the Spirit.—MISS DAISY MCPHERSON, *Pendleton, Ore.*

### One Rebirth Only

Editor, *The Christian*:

"Baptism and Rebirth," by Jim Laughrun (*The Christian*, July 31, 1960), says:

"Baptism, which is our rebirth-day, is only the beginning, the setting in motion of our being reborn. It can be abortive unless we continue to be reborn daily so that we develop into the fullness of Christ Jesus our Lord."

This isn't Bible. John 3:3, 7, says: "Ye must be born again," but not

again, and again, etc. Maybe Mr. Laughrun's enthusiasm is running away with him. Better, he should have concluded: "... which is born of the Spirit is Spirit" (John 3:6).—THOMAS R. MCCREA, *Philadelphia, Pennsylvania.*

### Popular Music

Editor, *The Christian*:

Mrs. Carl Wahlberg's article, "The Spirit Bearing Witness" (*The Christian*, July 31, 1960), carries a thought we all would do well to practice more often, which is the putting of God in his holy place and worshiping him in reverence and awe.

However, I cannot agree with her in feeling that it is a false conception to think that popular music performs a service to mankind when it uses scriptural texts. In the first place, how can anyone measure the influence of such music, however small its reach might be? Perhaps the individual influenced by such music will never realize at what point in his religious rebirth he was particularly attracted one way or the other. If the church is going to reach these "lost" masses of humanity, it will have to do it on their terms and with tools they are familiar with.

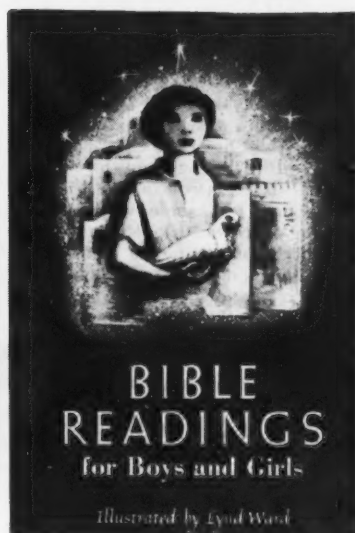
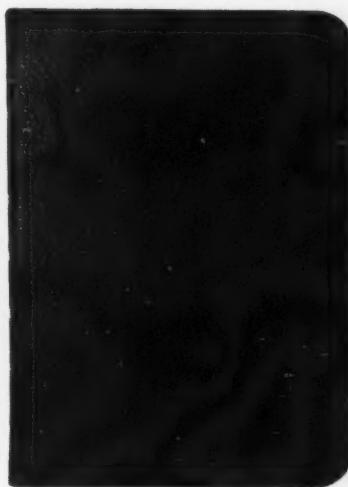
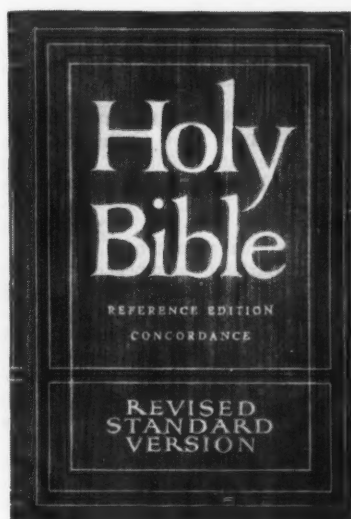
I hate to shut doors, when there is a slight chance—no matter how infinitesimal—that someone may wish to enter that way. There are those people, representing a large segment of our population, who will never listen to a hymn or in any way associate themselves with religion. But they do enjoy popular music. Whatever motives there are in creating this music, I think they are incidental to the enjoyment derived therefrom.

Some of the Negro spirituals such as "When the Saints Go Marching In," have been lifted from the church and carried into the world of jazz. It may not have scriptural text in its words but certainly it has religious connotations. Somehow, I cannot feel this is sacrilegious. If some of our religious texts creep into the popular medium, I say more power to it, as long as it is kept on a respectable level!—MRS. RONALD EDDY, *Topeka, Kansas.*



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## "You Are What You Read"



### Faith in Christ

**Point of Glad Return.** By Lance Webb. Abingdon Press. 224 pages. \$3.50.

The author of this book is an active pastor serving as the minister of North Broadway Methodist Church, Columbus, Ohio. His pastoral concern is evident in his writing.

His major theme is that faith in Christ is the answer to all of man's needs—this he calls the point of glad return. The subtitle on the jacket is *Confronting Christ in Your Life*. In some ways this is clearer than the title. This is what the book is about, the relation of Christ to some of the problems of life.

The book is divided into three sections, the first dealing with Christ and life's frustrations such as emptiness, boredom, loneliness, self-pity, guilt and fear. In the second part he discusses Christ as related to man's success such as ambition, laughter, and health. In the final section he deals with Christ and human frailty. Here he includes pain, illness, sorrow and dying.

We imagine this material appeared first as a series of sermons. If not it well could have. Although the material is not presented here as sermons but as chapters or essays on a common theme—the practical all-sufficiency of Christ—it would still make good preaching.

For this reason it would be a very useful book in sermon preparation. Each chapter is well outlined and contains many illustrations. It also could be loaned to those who feel the need of relating faith to daily life.—CHARLES F. KEMP.

### Devotions for Churchmen

**The Pioneer.** By Kenneth A. Kuntz. The Bethany Press. 96 pages. \$1.75.

A successful Christian minister has developed a sturdy piece of resource material for personal spiritual enrichment in *The Pioneer*.

In these forty concise devotionals Kenneth Kuntz provides help for the sincere Christian seeking a reinforcement of faith in these difficult and complex times.

The reader is cast in the role of a Christian "pioneer." From this vantage point he is led to consider God, loyalties, wisdom, fellowship, the Kingdom, and work.

Each treatise reveals excellent scholarship as well as spiritual depth. I would deem it a creative contribution to the field of devotional literature.

Its pocket-size format is made to order for those persons desiring to pause for spiritual power during the routine course of the work day.—WILLIAM K. FOX, SR.

### Rural Church

**The Pulpit and the Plow.** By Ralph A. Felton. Friendship Press. 168 pages. \$2.95.

America needs to be reminded often that many of the peoples of the world are continually hungry. This the author does in the opening of his little book. Hunger is directly related to the use and misuse of the land, so the stewardship of the soil is also a Christian virtue.

Much that Dr. Felton says has been said before by himself and others, but his message is important enough to be repeated. In fact, in the 166 pages of the book he gives a comprehensive review of the whole rural church situation. Interspersed throughout are references and illustrations of rural church work in foreign lands, calling the reader to remembrance that this is a world problem of which America is only a part.

In a manner clear, readable and succinct, the author relates the history and current conditions of the rural church movement, foreign rural missions, patterns of worldwide land ownership, literacy, health and agricultural cooperatives.

Dr. Felton then moves into the problems facing the rural church and offers some solutions through the Larger Parish Program, ecumenical

cooperation, stewardship, lay leadership and an adequately trained ministry. His chapter on lay leadership is not too strong, but the study of ministerial recruitment and training was a fitting climax to his book.—LONNIE HASS.

### R. N.

**The Thought of Reinhold Niebuhr.** By Gordon Harland. Oxford University Press. 298 pages. \$6.

This book is divided into two sections. The first delineates the structure of Niebuhr's theological ethic. The second carries forth an analysis of Niebuhr's views on various social issues that have commanded his attention.

Dr. Harland, member of the Department of Church History at Drew University, obviously sympathetic to Niebuhr's thought, has produced an excellent book. We have needed a good summation of Niebuhr's thought on social issues and this book admirably fills this lack.

Harland traces Niebuhr's thought on love and justice by telling the story in terms of his conflict with differing schools of thought. The dialectical tension that must exist between love and justice is given excellent treatment. He says, "The liberal solution of the social problem never takes the permanent difference between man's collective behavior and the moral ideals of an individual life into consideration."

One thrills to read the story of Niebuhr's encounter with the myriad social problems of our age. This is an excellent book.—DONALD N. ANDERSON.

### Personal Religious Living

**The Growing Christian.** By T. Franklin Miller. Warner Press. 94 pages. \$1.25.

Concerned about the revival of religion and church membership explosion, the author has written this guide on personal religious living. He is convinced that all of life should be oriented to the will of God.—R. E. B.

# Relax

## FAKE?

A dignified, elderly lady was viewing a contemporary painting. "What in earth is that?" she asked.

"That is supposed to be a mother and child," was the guide's answer.

"Well, then," she snapped, "why isn't it?"

Jrnl. of the Am. Med. Ass'n.

★ ★ ★

By the time a man learns where he stands, his feet hurt.

REX MOBERLY

★ ★ ★

## WITH APOLOGIES

Little Sir Echo  
How do you do?  
Hello! Hello!  
Little Sir Echo  
Up in the blue,  
Hello! Hello!

Hello! Hello!  
When you fly over today—  
You're a jolly good sat'rite  
I know by your voice  
You belong to the U. S. A.  
Hoo-ray!

CHESTER A. SILLARS

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Temper doesn't improve with use.

★ ★ ★



"I couldn't sleep so I thought I'd get up quietly and practice..."

# CAN YOU LET THEM DIE?

Homeless, Helpless Babes Need Shelter and Care



Sponsor a Korean Orphan, Remembering that When Jesus Was Born There Was No Room in the Inn

Here Mrs. Swanson holds an abandoned, starved baby. There are many such in Korea. More Homes and sponsors are sorely needed.

Since they were so crowded, Mr. Swanson had to tell the Supt. of Eternal Life Orphanage NOT TO TAKE IN ANOTHER CHILD. The Supt. now writes, "Since you told us to stop receiving more babies, we are almost fighting to refuse them."

## Your Help Their Only Hope

### LOVE AND COMPASSION

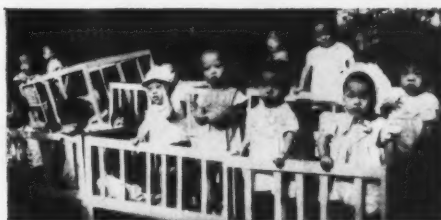
compel us to care for all we can so that they may grow up to healthy maturity and be taught to serve their Lord and Saviour. But many new sponsors are needed, as well as funds to provide more rooms. What would Jesus do?



◀ This beautiful baby is Choo, Un Sim in our Love Valley Orphanage. She, too, was abandoned and starved. With loving care she now has become strong, healthy and radiant. Will you sponsor this precious child or another orphan like her?



Among the children shown in the cribs above is Choo, Un Sim. There are many others with her in our LOVE VALLEY ORPHANAGE. You may sponsor, if she is spoken for, another child very much in need. Each child is waiting to have a beloved foster "Daddy and Mommy"! For only \$8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to your chosen boy or girl, and train him to be a Christian leader in Korea. This \$8 provides all the needs of the child including school tuition which is not free in Korea. (You may ask a friend to be a co-sponsor with you—only \$4 each per month.)



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- ☐ I cannot "adopt" a child but want to help by giving \$.....  
Please send me further information.

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